

# The Inquirer.

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[ONE PENNY.]

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" at 11 a.m.

Mr. C. DELISLE BURNS, M.A.  
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Dr. C. W. SALEEBY.  
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Wednesday, May 17, at 8.30 p.m.

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### Anniversary Meetings.

Tuesday Evening, June 6.

RELIGIOUS SERVICE at Rosslyn Hill Chapel, Hampstead, at 8 p.m. Devotional Service: Rev. E. S. HICKS, M.A. (Dublin). Preacher, Rev. SYDNEY H. MELLONE, M.A., D.Sc. (Edinburgh). Collection in aid of the Funds of the Association.

Wednesday Morning, June 7.

THE ESSEX HALL LECTURE, by Prof. RUDOLF EUCKEN, on "Religion and Life," at 11 a.m. The Lecture will be in German. Admission by Ticket.

Wednesday Evening, June 7.

PUBLIC MEETING at Essex Hall at 7.30. Subject: "Our Unitarian Faith and its present-day Implications and Obligations." Speakers: Rev. C. HARGROVE, M.A., Rev. C. J. STREET, M.A., H. G. CHANCELLOR, Esq., M.P., Rev. C. W. WENDTE, D.D. (Boston, U.S.A.).

Thursday Morning, June 8.

ANNUAL BUSINESS MEETING of the Association at Essex Hall. Report, Resolutions, Election of Officers and Committee. Chair at 10 a.m.

CONFERENCE at 11.30 a.m. on "The Place and Value of the Bible to Liberal Religious people in the present day." Papers by Rev. HENRY GOW, B.A., and Rev. E. L. H. THOMAS, B.A. The Papers will be followed by Discussion.

Thursday Evening, June 8.

CONVERSAZIONE at the Portman Rooms, Baker-street, W., at 8 p.m. Music and Refreshments. Tickets 1s., on and after 7 June, 2s., from the Secretaries of London Congregations and at Essex Hall.

Detailed Programme on Application.

The Committee extend a cordial invitation to all who are interested in the work of the Association to be present at the Whit-Week Meetings.

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THE MANAGERS of the Presbyterian Fund give notice that they are prepared to consider applications from Candidates for the Christian Ministry for the Scholarships and Grants, tenable both by Graduates and Undergraduates. Application must be made not later than June 20, and be addressed to G. HAROLD CLENNELL, Esq., 6, Great James-street, Bedford-row, London, W.C., Secretary to the Board, from whom forms may be obtained.

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## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, May 14.

## LONDON.

Acton, Creffield-road, 11.15, Dr. F. W. G. FOAT, D.Litt., M.A.; 7, Rev. A. C. HOLDEN, M.A. Subject: "Dr. James Martineau."

Bermondsey, Fort-road, 3 and 7, Flower Services, Rev. J. ARTHUR PEARSON. Organist, Mr. W. P. EVERSHEAD.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. E. GEORGE, M.A.

Essex Church, The Mall, Notting Hill Gate, 11, Rev. Dr. HICKS; 7, Rev. R. K. DAVIS, B.A.

Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. G. HAMILTON VANCE, B.D.

Forest Gate, Upton-lane, 11, Rev. J. A. PEARSON; 6.30, Rev. JOHN ELLIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. G. HAMILTON VANCE, B.D.; 7, Rev. T. P. SPEDDING.

Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. NEANDER ANDERTON.

Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

Ilford, High-road, 11, —; 7, Rev. J. HARWOOD, B.A.

Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES. Evening Subject: "The New Meaning of the Church."

Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex-road, Church Anniversary, 11 and 7, Rev. C. ROPER, B.A.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.

Deptford, Church and Mission, Church-street, 6.30.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.

Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.

Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.

Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.

Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. STANLEY P. PENWARDEN.

University Hall, Gordon-square, W.C., 11.15 and 7, Rev. W. WOODING, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. H. ENFIELD DOWSON, B.A.

Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. W. H. ROSE.

Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.

Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.

BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.

BIRMINGHAM, Church of the Messiah, Broad-street, 11, Rev. J. WORSLEY AUSTIN, M.A.; 6.30, Rev. CHARLES THRIFT.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOLTON, Halliwell-road Free Church, 10.45 Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLAHLAN.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.

CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. E. R. Fyson.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. W. C. HALL, M.A.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.

DUBLIN, Stephen's Green West, 12 and 7, Rev. F. SAVELL HICKS, M.A.

EYESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.

GATESHEAD, Unity Church, 10.45, Mr. J. AINSLEY; 6.30, Mr. W. HOGG.

GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.

GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. T. E. M. EDWARDS.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. W. MORITZ WESTON, D.D., Ph.D., Valladolid.

LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 7, Rev. C. CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. M. WATKINS.

MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.

NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.

NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.

PORTSMOUTH, High-street Chapel, 11 and 6.45.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. E. NICOL CROSS, M.A.

SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE BURNETT STALLWORTHY.

WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

## CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

## VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street. Sundays, 7.30 p.m.

## DEATHS.

LIVENS.—On May 6, at Brighton, Sophia Mary, widow of the late George Livens, of Croydon aged 89.

WALLACE.—On May 9, at 2, Queen's-parade, Bath, Miss Sophia Wallace, in her 81st year.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.



# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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\* \* *All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

## NOTES OF THE WEEK.

ON Thursday of last week Mr. Lloyd George introduced a Bill "to provide for insurance against loss of health and for the prevention and cure of sickness and for insurance against unemployment and for purposes incidental thereto." It has been received both in Parliament and the country with the deepest interest and a marked absence of party feeling. The chief difficulties are likely to arise in connection with the insurance of casual labour, and adequate provisions against feigning and shirking, what is known in technical language as malingering, in order to protract the period of sick benefit. The provisions of the Bill which provide for sanatoria for consumptives and adequate help in maternity cases have appealed in a special degree to the public imagination.

\* \* \*

MR. AUSTEN CHAMBERLAIN, speaking for the Opposition, said that the Chancellor of the Exchequer had laid the foundation-stone of a work which every party desired to see carried to a successful conclusion. Mr. John Redmond said that the Bill seemed to him a noble and magnificent effort to deal with the very worst of their social grievances. Mr. Ramsay MacDonald promised that so far as the Labour Party was concerned they would certainly co-operate in every way to make the scheme effective and to accomplish the good results desired.

\* \* \*

THE second reading of the Women's Suffrage Bill has been carried by 255 votes to 88, a majority of 167. As no question of party loyalty was involved the voting may be taken as a real indication of personal conviction. Under the Bill about a million

women, or one woman to every seven men, would be enfranchised. It is calculated that about 80 per cent. of them are either earning their own living or they are the wives of working men. There is we think, a growing momentum of public opinion in its favour, based partly upon an instinct for consistency and partly upon a passion for social justice. Even those who wish to resist it, and we are not of the number, must recognise that the vote last week has in it more of the promise of victory than anything that has happened before.

\* \* \*

AN agreement between our Government and China, which brings the suppression of the opium traffic within measurable distance of accomplishment, was signed at Peking on Monday. It is based upon the principle that China shall annually diminish the production of opium proportionately with the Indian export until its extinction in 1917, provided that the Indian importation into China shall cease earlier if the native production ceases. It would, perhaps, be too much to expect that in the last stages of this prolonged controversy our Government should abandon the high-handed and autocratic methods which have marked its handling of this disgraceful business from the first. We can only be profoundly thankful that in a few years our Indian revenue will no longer be dependent upon the forcible corruption of the people of China.

\* \* \*

THE Religious Associations Bill was read in the Spanish Chamber on Monday. It subjects all associations to the public law, provides for a public inspection of their accounts, and places restrictions upon the amount of real and personal property which they are allowed to possess. All religious associations will be furnished, in the first instance, with a diocesan licence, and will be liable to the payment of ordinary and special taxation. The Bill marks an important stage in the

emancipation of Spain from the crippling influences of clericalism. There is, however, a suspiciously long list of religious orders to whom the regulations are not to apply, including all the orders mentioned as privileged in the Concordat.

\* \* \*

LAST Sunday Professor Harnack, of Berlin, celebrated his sixtieth birthday. He was born at Dorpat and studied at the University of his native town. At the age of 23 he became a privatdocent at Leipsic; from 1876 to 1886 he was at Giessen. In 1886 he removed to Marburg, and two years later, through the powerful influence of Von Gossler and Mommsen, he was appointed to the chair in Berlin in the face of strong opposition from the side of Prussian orthodoxy. We understand that an international committee of scholars has been formed to carry out a plan for the fitting celebration of his birthday. It is proposed to raise a sum of money which will be presented to Professor Harnack, and devoted by him to the advancement of scholarship. Principal Carpenter, of Oxford, and Professor Burkitt, of Cambridge, will represent the British Universities on the Committee.

\* \* \*

MR. GERARD FORD, of Manchester, has succeeded the Rev. Silvester Horne as chairman of the Congregational Union. In the address which he delivered in the City Temple on Tuesday, he called special attention to the problem of the village churches. He had made inquiries from 70 country pastors who had been at work in their districts for at least 20 years. As a result of his inquiries he found that Congregationalists had 706 preaching stations in the midst of a population of less than 500, 385 with a population between 500 and 1,000, 172 in villages of 1,000 to 1,500, 176 in places of 1,500 to 2,000, 206 in places of 2,000 to 3,000, 129 in towns of 3,000 and 4,000, and 191 in places of four and five thousand. They had 1,965 preaching stations, therefore, in places



with a population of less than 5,000. There were 3,700 in the whole Union—the Welsh Churches not included—of which more than half were in towns and villages of less than 5,000 inhabitants. Those village churches were served by 758 ministers and 210 evangelists and lay pastors.

\* \* \*

THE majority of his correspondents informed him that the difficulties of their work were greater than they used to be, owing to the depopulation of the villages, which meant that they had lost the yeoman farmer as well as the young people. At one time their people left for the large towns; now they were going to the colonies. Many had hoped for much from the Small Holdings Act, but 40 of his correspondents told him that no attempt was being made to administer it. Mr. Ford expressed his own opinion that if the Act were properly administered it would be the making of a new England.

\* \* \*

WE regret very deeply that the Bishop of Winchester, whose candour and earnestness we all respect, has taken up an intransigent attitude in Convocation in connection with the Bishop of Hereford's proposal to invite Nonconformists to a special celebration of the Holy Communion in his Cathedral on June 28. He desired with his whole heart, he said, to see better and more Christian relations between the members of the Church of England and these of other bodies in the country, by whom the name of Christ was honoured, and by whom the work of setting forward the cause of the Kingdom was done; but he did not agree with the construction the Bishop of Hereford put upon the rubric in the Confirmation Service, and he believed that behind the rubric there was a principle which recognised that participation in Communion was only intended for the children of the Church.

\* \* \*

THE Archbishop of Canterbury, with the cautious diplomacy which is one of his most marked characteristics, concurred in deploring the Bishop of Hereford's action. The difficulties in the direction of a wider unity at home were immense. He believed that the action of the Bishop of Hereford, whatever might be said as to its legality, was likely to retard and hamper rather than set forward the case for which they all cared.

\* \* \*

THE Bishop of Hereford, with a refreshing freedom from scruples of a purely ecclesiastical type, said that he had nothing to withdraw, and nothing to regret in the matter. Any one who had read his letter would see that he had based his action on a very considerable

number of authorities, among them Archbishops and Bishops. He had felt that he was, on a unique and appropriate occasion in our national life, simply in a very natural way giving practical effect to the general exhortation in the encyclical letter of the Lambeth Conference. Unless, when a reasonable opportunity arose, they, under a sense of their own individual responsibility, did take some practical steps to give effect to those general declarations and exhortations, they would be reducing them to the level of pious aspirations. And if they went on doing that time after time, and generation after generation, the result would be a certain sense of unreality and insincerity towards those things.

\* \* \*

HE was not conscious, he continued, of having contravened any principle that ought to be regarded in the matter. There were high authorities virtually, if not explicitly, of opinion that orthodox Nonconformists ought not to be rejected if they offered themselves as communicants at the Table of the Lord. What he had done was practically to declare to the Nonconformists in his own city and diocese that if they came they would not only not be rejected, but, in what he believed to be the true spirit of Christian brotherhood, would be welcomed. If his action had caused pain to any of his clerical brethren, he was sorry. We were living in transitory times in regard to many forms of knowledge, and not least in regard to our knowledge of Christian faith and its history. He saw no good reason why good Christian people, who believed in the same God and accepted the same creeds, should not meet at the same Communion Table. If the Church refused to take steps in that direction, the sincerity of its members in regard to a desire for unity was discounted.

\* \* \*

IN the light of this discussion it is interesting to recall the fact that Nonconformists were subjected formerly to severe legal penalties for refusing on grounds of conscience to take part in a service, to which it is now contended they may not even be invited. *The Christian World* reminded us recently that the Mansion House was built by the Corporation of London with fines, which in six years amounted to £15,000, exacted from Nonconformist citizens, who refused to receive the Sacrament of the Lord's Supper according to the rites of the Established Church, and so qualify for the office of Sheriff. Three thus fined appealed, and the case was thirteen years in reaching the House of Lords, by which time only one, a Mr. Evans, remained alive. Six out of seven judges gave judgment in his favour on February 4, 1767.

## CAN THE TRAINING FOR THE MINISTRY BE IMPROVED?

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IT is very difficult to persuade the lay mind to take any practical interest in the subject of the training of men for the ministry. It is content to leave the whole subject to the theologians and the specialists, simply reserving its right to grumble if the result is not to its liking. But any reform of our present methods must be discussed and carried through in the full light of public opinion, if it is to be adequate to the need. Our object in the present article is not to propound any scheme, still less to formulate any attack, but to lay some considerations before our readers which might well form a basis for inquiry, at least among the growing number of people who feel that the average theological college is not quite as excellent for its purpose as it ought to be.

The occupations and interests of a college are necessarily of an intellectual kind. It exists to impart knowledge and to stimulate the desire for knowledge. It looks chiefly for its successes and rewards in the intellectual realm, and its ideal of perfection seems better fitted for the scholar in his study than for the saint in the slums. The result is that there is a tendency for scholarship to become the dominating interest, fostered and trained with jealous care, while the discipline of character and the practice of religion either fall into the second rank or are left to the caprice of individual taste. The rapid growth of knowledge in recent years has done a great deal to accentuate this tendency. On every side it exceeds the reach of the normal man. The college has become the arena of competing specialisms which have only a slender connection with the central parts of divinity. Comparative Religion is in many of its departments the concern of the anthropologist. The intricacies of the Synoptic Problem have an accidental rather than an essential connection with theology. Philosophy, which requires a very special type of mind for its fruitful study, is continually staking out new claims over the whole area of scientific thought and religious speculation. All these specialisms have gargantuan appetites, and when they have been appeased there are only a few broken fragments of time and the spent energies of an exhausted brain to give to the training for more spiritual tasks.

"These ought ye to have done and not to leave the other undone." It is a question of degree and proportion and of spiritual priority. The whole system



wants more intelligent grading and co-ordination with a view to the real needs of the average man, and under the control of one dominating motive. That motive must be the training of effective ministers of religion, disciplined in will, simple in character, fervent in spirit, able to communicate some of their own passion for the things of God. We are aware that it is not in the power of any college to command success of this kind. There will always be failures due to the dulness of men's wits and the slowness of their hearts. But it is possible to guard against the responsibility for many failures in the ministry, where a different kind of training might have produced a happy and fruitful success. It is just as possible to mould the religious habits and affections and to secure for them a controlling influence in life as to brace and invigorate the mind; and for the man who is to speak the Gospel of Divine Love to his fellows and to teach them to pray, the former is at least as important as the latter. During the years of preparation the atmosphere which he breathes day by day should help to kindle his devotion; his most precious hours should be spent in religious communion with his fellows and with those who are set over him because they are wiser in the things of God than himself; he should never be allowed to forget that the life to which he is going is not one of self-pleasing, or of dilettante study, or of worldly ambition, in which the fashionable church with a good salary takes the place of the lures which entice other men. It is a life of dedication, under a divine lordship, in the service of a kingdom not of this world.

Some of our readers may think that we are simply falling into obscurantism. If so, they do not understand our meaning. We have no apology to offer for intellectual indolence under the cloak of religion. We do not want the mushy sentiment of the "slacker," but the astringent discipline which makes strong men stronger. Our aim is the athlete trained for the Christian race; and our business is to see that our system of education is the best we can devise for that purpose, adapted in all its parts to that supreme end. If there is some feeling of failure and ineffectiveness about our present college system; if we are bewildered by the vast accumulations of knowledge, which threaten to choke all the avenues of thought; if we are conscious of the spiritual peril for many sensitive minds of an atmosphere in which a critical suspense of judgment seems more natural than the affirmations of a conquering faith; we can only find a remedy in a greater simplicity of aim and centrality of motive. This motive, which we often seek to combine with an equal devotion to encyclopædic knowledge, must be given the priority. It must determine the range and order of studies. It must

exercise a selective influence over the competing specialisms, keeping each in its proper place. It must demand that when the limits of time and mental endurance have been reached, whatever else is sacrificed, the hours reserved for religion must be untouched, for without their joy of spirit and their surrender of the heart to God the whole scheme of life falls into fragments, and the student is left like any other postulant at the door of knowledge, without the guidance of definite spiritual aims or the illumination of a growing Christian experience.

Let us say, lastly, that this recovery of the ideal of the disciplined life would enhance the intellectual quality of the ministry. It would give a keener edge to thought, a new power and directness even to the search for knowledge. It would probably diminish the importance which we have attached to certain branches of learning in the past. The vast literature of criticism would tend to take a subordinate rank beside the few books of spiritual genius which reveal the heart of the Bible. Many subjects, which have encroached upon the theological domain without any clear title-deeds, would be surrendered to the world of lay scholarship, where the specialist can seek them if he will. The atmosphere which the student breathed might be less bewildering in the complexity of its elements, less scholastic in its temper, less acutely critical in its influence; but it would not be less bracing to his thinking powers, if it freed him from some academic prejudices and trained him to live in close sympathy with the religious needs of ordinary men.

We must simplify, for the burden of knowledge has become greater than we can bear. But there are two ways of doing it, one fatuous and mistaken, the other supremely right. In a fit of weariness and vexation of spirit we may abandon the long search for truth and betake ourselves to the unintelligent prosecution of practical tasks. By following that path men only sink into religious busybodies, the organisers of dull entertainments, and the ministers of a secular church. But there is a form of simplification which is due to a stronger concentration of purpose, a better adaptation of means to ends. It will produce spiritual harmony in the place of intellectual confusion. It will provide the needful remedy for the sceptical temper, which creeps by stealth into the mind when it lingers too long in the outer courts of the critic. It will greet the student as he enters college with St. PAUL's words, "This one thing I do," and through his years of preparation it will keep the whole institution throbbing in vital response to his need of training, in character no less than in mind, for the service upon which he has set his heart.

## TO A SNOWCRYSTAL ALIGHTING IN A CALM.

Crystal of dew  
Pure from the blue,  
Icy array of the weaving of skies;  
Delicate glory,  
Miracle story,  
Flower of eternity fresh to our eyes!

Born of high heaven,  
Glistening and graven,  
Falling on earth from the Reason of  
God;  
Fragile and tender,  
Perfect in splendour,  
Time cannot wilt thee nor sorrow  
corrode.

Nor can thy birth  
Cease with our earth,  
Far through immensity dawneth  
Design;  
Thou art for ever,  
Death cannot sever  
Form so celestial from thought so  
divine.

ROLLO RUSSELL.

## LIFE, RELIGION & AFFAIRS.

### ANTI-SCHWEITZER.

THERE are some books which have a value quite other than that of the intrinsic validity of their argument. They justify even their own extravagances if only they crystallise sentiments, thoughts and ideas long held in solution, so that henceforth they take manageable form, and can be examined in separation and as it were passed from hand to hand. They serve the purpose of unmasking the enemy or of revealing reinforcements.

Schweitzer's brilliant work, "The Quest of the Historical Jesus," is just such a book. Its dogmatic insistence on one single point, its uncompromising reliance on one master-key to the secret of Jesus is its transcendent merit. Other fine qualities it certainly has—its wonderful survey of the Life-of-Jesus literature; the edge and the bite of its literary style. But the real distinction of the work is the concentrated thoroughness with which it uses the eschatological idea to clarify all the difficulties presented to us in the Life and Teaching of our Lord. No wonder that it has aroused so much comment abroad and here, for it is a book that will constitute for a long time to come a land-mark in New Testament study. Our discussions must take it as the object of attack or defence; or, at least, of their points of sympathy and



departure. It is a challenge which raises too many live questions to be ignored.

What were the popular Messianic expectations of the contemporaries of Jesus? Were they various and contradictory, or were they mainly political, or mainly new-worldly and apocalyptic, or, in some fashion, all at once? Did Jesus claim to be the Messiah from the outset of his ministry, or indeed, at all; and if so, in what sense? Did he believe that the world was coming to an end in a few months, and that a transfigured earth and a Messianic reign would take its place upon his return after death? Were his moral precepts and parables simply provisional and interim in character, that is to say, only intended for the elect, and merely for the short and negligible interval between his time and the end of that age? Or have they, and were they intended to have, an abiding validity for all time?

Did he hide the secret that he claimed to be Messiah almost to the last? Did he enter Jerusalem deliberately on a quest of death, or was it done as a prophecy against an apostate city, with some hope of converting it? These are the questions on the answers to which our entire idea of Jesus and his mission depends. Schweitzer deals with them, and his treatment received a powerful and pathetic support from Father Tyrrell's startling work "Christianity at the Cross-Roads." The student who has not read these two books is incompetent to deal with the modern situation.

The scholars of the Church of England have been conspicuously alert in grasping this fact. Among many signs of the interest aroused by this "apocalyptic school" of critics is an able volume by Mr. Emmet.\* He offers much helpful and suggestive examination of present-day New Testament problems, but the most welcome part of his book will probably be that devoted to Schweitzer. He provides us with much-needed cautions. If his objections are not brilliantly original like the volume he analyses, they are at any rate serious and weighty, and gain by the moderation with which they are stated. Substantially, his position is a plea not in refutation of Schweitzer, but in mitigation of his excesses. Mr. Emmet does not attempt to disguise his initial bias. He affects no absence of prejudice, but writes consciously in the interests of protecting the portrait of Jesus from becoming that of a fanatic and a visionary. He feels that the new school is giving us not a portrait, but an unlovely caricature. His argument is already becoming familiar, namely, that the eschatological conception has been too narrowly and exclusively presented; that it is possible to believe that Jesus may have claimed to be the Messiah, but not the Messiah of popular expectation. The merely national and political features our Lord may have wished to spiritualise. Hence the necessity of making a secret about it. He wished to prevent his genuine claim from being degraded into an excuse for a political agitation. His Messiahship was, therefore, only guardedly declared to attuned and prepared minds, so that the

mystery of the Kingdom might not be misrepresented. Mr. Emmet presents these and kindred arguments with great clearness and cogency. But it is hardly sufficient to admit the authenticity of some of our Lord's eschatological elements, and then to urge that these elements are not predominant, unless some idea is given to us of the real weight he himself attached to them. What we want to know, as students of the New Testament, is not how to make a plausible plea in mitigation of the rigour of Schweitzer's method, but what was the importance which our Lord really attached to his own admitted eschatological views, and how will that affect our Christology? When is an error to be deemed fundamental, and to vitiate the ethics and religion of Jesus? And when is it to be regarded complacently as a necessary and beautiful incident in some divine kenosis? "The Jesus of eschatology," says Mr. Emmet, "it is difficult either to admire or to love; worship him we certainly cannot." But then Mr. Emmet himself admits that his Jesus is also a Jesus of eschatology. How much or how little, and what kind of eschatology must be admitted in order that we may be allowed to admire and to love him? Historical criticism, as such, will never submit to the rule that its findings must be controlled at the outset by the desirableness of the resultant portrait of Jesus.

It is the business of criticism, as such, to deal with an objective problem in an objective spirit. It is the business of the Christian to let his imagination and affection deal with the actual personality which history discloses. Criticism is to history pretty much what natural science is to the world. Devotion to Jesus Christ is what poetry is to the lyrical mystery of the real universe.

In some ways it seems to us that Schweitzer's work is strikingly positive and constructive. He restores to us (as Father Tyrrell was quick to see) the power of an other-worldly Gospel, and without other-worldliness even this world becomes as idle as a humming top. That the outward symbols of our Lord's other-worldliness are not, and cannot be, ours, matters no more than that his natural science or his medical theories are not ours. The essential core of his Gospel of the Kingdom remains sound for all time.

Again, the fact (if it be a fact) that his morality was an interim-ethic, and contemplated only a brief lapse of time before the end of the world; seems to us to add stupendously to its authority. *It was so temporary as to become timeless.* Its very detachment from the world gave it a unique authority. For once a sublime personality was able to stand away from the whirling secularities of the world, and tell us what eternal life was like. By seeing the world pass away, and the lust thereof, he was able to contemplate it in the fierce light of another world, and to speak to us of morality as no man steeped in the affairs of this life can ever speak. So far from destroying the value or validity of his ethics the eschatological view enhances them. They are given an authority which is not for an age but for all time. They are seen to be so momentary as to become momentous and everlasting.

J. M. LI, T.

## THE COLD SNAP IN MAY.

THE extreme changeability and uncertainty of the English weather would hardly appear to be a profitable subject for discussion, and its vagaries will always form an inexhaustible source of small talk. Yet our forefathers recognised long ago that certain of its broader aspects may be confidently expected to recur year after year, within narrow limits of time. The cold snap in the middle of May caused the three saints, St. Pancras, St. Servase and St. Boniface, whose days fall respectively on the 12th, 13th, and 14th of May, to be called the "ice-men" at a time when the observance of saints' days was nearly universal, and these holy men still possess this designation in Germany. The sudden drop in temperature at this time of year has never yet been satisfactorily explained; the supposed presence of an unusual number of icebergs in the Atlantic is the theory which perhaps finds most favour, although it is obviously inadequate as well as unfounded. Another curious feature of English weather is the fact that exactly six months after the cold spell of May we invariably experience a period of mild, dry weather in the second half of October, known as St. Luke's summer. It is all the more noticeable as it comes on the heels of the cold winds and storms which prevail at the commencement of the month. A recurrence of this welcome warmth, although perhaps not quite so well defined, is the summer of St. Martin (the Indian summer of the Americans) in the latter part of November, coinciding with the autumn festival, Martinmas, of the Germanic tribes of antiquity.

On the other hand, the severest frosts of winter are not to be expected before the first or second week in January. Popular beliefs, however, have an obstinate way of dying hard, even when diametrically opposed to cold, scientific facts. Every December the newspapers express surprise at the comparative mildness of the weather, and lament its failure to come up to the so-called "seasonable" standards demanded by Christmas annuals. At this time of year paragraphs may frequently be seen, describing the blossoming of primroses in the last month of the year as a remarkable and exceptional occurrence, almost worthy to rank with the appearance of a sea-serpent. Yet this late persistence of the flowering season resulting in a second blossoming of many of our wild flowers is far from being an abnormal event, and it is indeed quite familiar to dwellers in the country. Plants depend much more upon the temperature of the soil than upon that of the air, and it is not in December but in February that the ground reaches its lowest degree of coldness. Hence the wisdom and foresight of experienced gardeners in planting roses and other trees in late autumn in preference to early spring in order that they may secure the best results and a certainty of fine blooms for the summer season. Similarly we cannot expect

\* The Eschatological Question in the Gospels. By the Rev. Cyril W. Emmet, M.A. T. & T. Clark. 6s. net.



bulbs, especially of hyacinths or Spanish irises, to bloom freely unless they have been able to push out a plentiful supply of healthy roots. This desirable end can only be attained if the bulbs are inserted in the ground before the soil has lost the warmth imparted to it by the rays of the sun during the long summer days. Amateurs, naturally impatient for quick returns, are often apt to concentrate their attention too much on the parts of the plant that appear above the ground, and to pay scant heed to the well-being of the roots, which are ever working in modest obscurity for the sake of the flowers. It is hardly too much to say that successful gardeners are those who give the most thought and care to the wants of the roots of their protégés.

It is usually taken for granted, especially among town-dwellers, that all plant life becomes dormant at the time of the fall of the leaf, with an entire suspension of all activity during the winter months. It is, however, very doubtful if there is any real break in the continuity of the vital processes. Even in the case of the apparently lifeless branches of trees subtle chemical changes are taking place in the sap, and there is a gradual transference of reserve-material to various parts, where they are stored up for future use. Signs of life are indeed far to seek in a hyacinth bulb, yet if it be placed in the ground in September or even October the vivifying influence of the warm, moist earth soon becomes apparent, quickening into activity the suspended animation of the protoplasm in the diminutive stem; roots are rapidly formed, and their sensitive tips penetrate in all directions as if endowed with a conscious intelligence. They avoid stones and adroitly bend round obstacles during their search for soluble nutriment, which has to be absorbed and assimilated before the embryo flower can attain its full development. All this wonderful activity of the roots, out-rivalling in its varied actions and reactions the most complicated processes of any chemical laboratory, cannot take place below a definite degree of temperature, which differs for each kind of plant, and to a much less extent for each individual. When the earth is chilled down by the cold winds of winter to its maximum in February, it tends to become waterlogged, and hence the common belief has arisen that "February fill dyke" is the wettest month of the whole year. As a matter of fact, its rainfall is low, often less than that of any other month, but the stagnant and chilled condition of the ground is the worst possible factor for the production of fresh roots by a plant. Anyone who may be so misguided as to plant his hyacinth bulbs at this time of year will find to his dismay that either the bulb will rot and decay, or at the best only a stunted and malformed bloom will struggle upwards to the daylight, owing to insufficient root-action, if indeed any roots are formed at all. Here, as in most other matters, a long and careful preparation is essential in order to obtain the best results.

FELIX OSWALD.

## A PARABLE.

A MASTER Potter called to him his three apprentices; and giving to each a lump of clay he said: "Take this clay, and make each a vessel, that I may see how ye are advanced in your art." The first apprentice desired to make a great vessel, and grieved because he had not clay enough; and his heart was not in the work. The second would fain have shaped a little vessel, and grieved because the clay was overmuch; and his heart also was not in the work. But the third took his lump of clay, and from it wrought a vessel such as he deemed best suited to the measure of the clay; and he worked with all his heart, desiring chiefly that his work might be pleasing to his Master's eyes. Then came the Master Potter; and when he saw the vessel that the first apprentice had wrought he said: "Thou hast tried to make a great vessel with little clay; and thy heart was not in the work. Go back, and learn afresh." And to the second he said likewise: "The vessel thou hast shaped is too small for the clay that was allotted thee; and thy heart also was not in the work. Go back, and learn afresh." But when he saw the vessel that the third apprentice had made he said: "Well hast thou chosen the form of thy vessel, and well fashioned it; and it bears upon it the stamp and impress of thy heart. Therefore thou hast wrought a Masterpiece."

H. L. JONES

(From an address given at Willaston School.)

## CORRESPONDENCE.

*The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]*

## BIRDS AND CAGES.

SIR,—I respectfully suggest that the letter of the Secretary of the Royal Society for the Protection of Birds lacks somewhat in balance and discrimination. One would imagine from his letter that we lived not in a rational world but a veritable inferno of demons—a world in which cruelty was the master passion, and utterly unsweetened by any milk of human kindness.

Birds, sir, have many other enemies than man to contend with; and even amongst mankind their greatest enemies are by no means confined to the humbler walks of life. Of course, if we lived in an ideal world, birds would be for the open air and for liberty—and so would man! But we do not, and *voilà* the problem! Your correspondent seems to overlook that sad and terrible fact. All nature (man and birds alike) groans in travail for the perfect day. The emancipation of the dumb creation is inextricably bound up with human emancipation and progress. Man has not yet arrived in his process of development at that large state of impersonal

affection which your correspondent would seem to demand. Man is only on the way there, and this *personal* relationship of the bird cage is but the half-way house. Those of his own particular household are but the school by which he learns to love the race, and hence the species. Better, I would say, a pothouse interest in birds than no interest at all. But why be always looking into the dust-bin for arguments?

Enough of this irritating humanitarianism that leaves out the human factor! As long as man is divorced from "the green hedge and the golden gorse and open sky" and nature's birds, as so many hundreds of thousands, alas! utterly and hopelessly are, so long surely will it necessitate the "street bird mart," though I will leave the cases of arrant cruelty to your correspondent and his Society to deal with; they have the law on their side and my sincerest sympathy.

In conclusion may I be permitted to ask (if we are only to look at the mere logic of the question) is not the caging of birds and the regrettable cruelty of a comparatively few vile persons but a cipher when compared with the Christmas turkey, that great "slaughter of the innocents" which the law tolerates, beginning every August, and the nameless horrors of the slaughterhouse—to say nothing whatever of ospreys, or the barbarities of the chase and the carted deer? But that raises the whole question of man's relationship to the lower creation—a still bigger question!

Yours, &amp;c.,

J. PENROSE.

100, Hamilton-road, Reading, May 10.

## LANCASHIRE AND CHESHIRE SOCIETY FOR THE PERMANENT CARE OF THE FEEBLE-MINDED.

SIR,—For some years past you have allowed me to make an appeal through your columns for help for our children at the Sandlebridge Colony for the Mentally Defective. Last year I was so successful that I suppose I must not expect so much help this year. But I feel sure that there are many friends to my work whom I reach only in this way. We are growing very fast, both as a colony and as individuals. When we had our first real coming-of-age party in November, and gave a supper for our young men over eighteen, we agreed that we could hardly believe that the years which seemed so long to look forward to had passed so quickly. Three of our lads were twenty-one—had been twenty-one for some months—but we had to wait a favourable opportunity for the party. We thought when we began it would be long to wait until they were sixteen; now there are seventy boys and girls over sixteen; and shortly we shall have to celebrate the coming of age of several young women. We are more and more contented with the results of our work; more and more certain that, though we must press for help from Government, we dare not wait for that. We have lately added a fine new dormitory for our young women to the buildings at Warforth Hall; we are enlarging the dining-room there; we have bought a



little farm which adjoins our property there. When we have enlarged the house and made it suitable, our young men over eighteen will live there; but all this costs money, and, in spite of the kindly help that has been given us, we have not enough to build the little hospital which would mean so much for us. I suppose that we could build it for the price of one good motor-car! It would at once release twenty beds, which have at present to be reserved in the different houses in case of illness. Moreover, the gain in convenience to our staff would be very great. We could attach to it a little isolation ward where we could keep for a week or so children who come in so horribly dirty and neglected that there is danger of their infecting others. We shall shortly have 270 boys and girls and men and women living under our care; all working happily and contentedly, some in school and some out of doors. Our young women are doing the washing for another institution, and thus, for the first time, are earning a little towards their own maintenance. Neither they nor the men can ever earn the whole of their maintenance; the cost of supervision is too great for that, and we have to get from other sources all that is needed for extensions and improvements. We are waiting now for the money to put up a weaving shed. I suppose it would cost us about one hundred pounds. If these needs of ours come under the notice of any wealthy person who would like to supply them, I will most gladly give any special information asked for.

Meantime I have set on foot a special fund which will, I hope, bring us in something. I am asking the parents of all the healthy children I know to give me one shilling for each of them; but I do not know enough. I find that I meet with a most cordial response from those I ask; I wish everybody who sees this, and has cause to be grateful for a healthy child, would send me the shillings I want.

We have added a plumber and a carpenter to our staff; these men will train boys in their trades; it is another outlet for our labour. But, indeed, we find plenty for our boys and girls to do, and it is delightful to know that, with only one exception, they are all at work, and all are good and happy.—Yours, &c.,

MARY DENDY, Hon. Sec.

13, Clarence-road, Withington, Manchester, May 8, 1911.

#### UNITARIANS IN CANADA.

SIR,—May I claim the hospitality of your pages to add a word to the plea which I made some two years ago on behalf of those, principally young men and women, who are leaving their old homes to begin a new life in the cities of Canada? There are now Unitarian Churches in Ottawa, Montreal, Toronto, Hamilton, Winnipeg, Calgary, Vancouver, and Victoria, to one or other of which cities the bulk of those who have been connected with Unitarian centres in Great Britain will find their way. In my own church here in Hamilton are men and women from every part of the British Isles; from Maidstone to Belfast, from Aberdeen to Bridport,

there is no district unrepresented. We are constantly receiving such, who discover us often by accident or by our advertisement in the newspapers. No less than six have arrived during the past month. Yet in a whole year I have had only one instance of any of these former members of British churches being introduced by letter from their minister. And I am constantly haunted by the thought that there must be in every one of our cities many who have never made themselves known to the churches there, and who are lost to us simply because the ministers or officers of the churches they have left do not take the trouble to advise us of their coming or them of our existence. There is no longer the slightest excuse for this, since the Essex Hall Year Book now contains the names and addresses of the Canadian ministers in its Colonial list, and several years ago the British and Foreign Unitarian Association printed and distributed forms of transfer for use in just such cases. We are the only one of the churches thus neglectful. Are we ever going to realise that we lose a very large portion of our membership through lack of the commonest courtesy, and the non-observance of the simplest business precautions?

I am not urging this plea primarily on behalf of the Canadian churches, but for the sake of those who are thus arriving in our midst. There is nothing more terrible to one so far from home than the loneliness which springs from the lack of friends or acquaintances having like interests with oneself. And to anyone arriving in Canada it is really a matter of very considerable value to find a body of those familiar with existing conditions who are able and willing to give advice, to assist in securing suitable lodging and employment, to stand between them and despair, and to make them familiar with their new home. Throughout the North American churches there are societies of young people which make a special point of interesting themselves in new comers, and it is nothing less than criminal negligence on the part of those who allow young people to settle here without some kind of introduction to these centres of kindred souls.—Yours, &c.,

FELIX TAYLOR.

Unity Church, Hamilton, Ontario,  
May 1, 1911.

#### LAY PREACHERS' UNION.

SIR—The Lay Preachers' Union of London and the South-Eastern Counties has made arrangements to hold a meeting during Whit-week with a view to drawing together all those who are interested in the work of the lay preachers of our churches all over the country, and in the hope that as a result of the interchange of opinion and experience, a plan may be devised whereby the services rendered by lay preachers may be rendered more efficient. At present the men who are carrying on this work are scattered in various small groups, and each group is largely independent of every other, with the necessary result that none is very strong and some are very weak. It is well known that the very existence of many of our smaller churches

depends upon the voluntary ministry of our lay men and women, but it is perhaps not so well known that those who are responsible for the arrangement of the services at these churches find it increasingly difficult to fill the appointments, and that as a body we possess no society whose business it is to train men for this important work.

We therefore give a cordial invitation to all who are interested in this matter to attend the meeting to be held at Essex Hall on Tuesday, June 6, at 5.30 p.m. The President of our Society, Mr. H. G. Chancellor, M.P., and Mrs. Chancellor will hold a reception from 5.30 till 5.45 p.m., and a conference will follow when a scheme for the formation of a national society will be outlined. Meanwhile I should be glad to receive the names of any friends interested in this work, together with practical suggestions for its better organisation.—Yours, &c.,

STANLEY P. PENWARDEN,

Hon. Sec. Lay Preachers' Union of  
London and S.E. Counties.

35, Gresley-road, Hornsey-lane, N.,

May 3, 1911.

#### WHIT-WEEK MEETINGS.

##### RAILWAY FACILITIES.

SIR,—May I have the courtesy of your columns to inform all those who purpose attending the Whit-week meetings in London that, through the good offices of the Manager of the London & North-Western Railway, the various railway companies will issue return tickets from any part of the country to London at single fare and a quarter.

The tickets will be available to travel by any train on any day, beginning Monday, June 5, and to return any day up to Saturday, June 10. It is absolutely necessary that anyone desiring to take advantage of this concession should possess a voucher signed by me personally. These vouchers I shall be pleased to forward, duly signed, to anyone who applies to me by post-card or letter.—Yours, &c.,

W. COPELAND BOWIE,

Secretary.

Essex Hall, Essex-street, Strand, W.C.,

May 11, 1911.

#### COUNTRY HOLIDAYS.

SIR,—I should be glad if through your columns I might make my annual appeal on behalf of our Country Holiday and Summer Excursion Funds. This year we shall, unfortunately, not have the cottage at Billingshurst, and shall, therefore, be put to greater expense in sending mothers with their children away for holiday. Hence I should be glad to have some additional or increased subscriptions. My supply of Western General Dispensary letters is exhausted, and I should be grateful for some others.

In addition to these wants, there is another, not so easy to satisfy. We need some more workers (1) a lady teacher for Sunday-school class of elder girls, (2) one or two provident visitors for Monday mornings, (3) a lady interested in swim-



ming who would take charge of a number of our elder girls, who propose to form themselves into a swimming club, and who would need some supervision at the baths.

I venture to insert this appeal for workers as well as money, in the hope that it may reach the eye of some volunteers.—Yours, &c.,

R. P. FARLEY.

*The Domestic Mission*, 46, Bell-street, Edgware-road, N.W., May 10, 1911.

## BOOKS AND REVIEWS.

### THE GROWTH OF THE MÆVAL MIND.\*

THE period of the Gothic revival, with its roots in a romantic dream of the Middle Ages, has passed away. It did immense service while it lasted in enlarging historical perspective and awaking sympathy for forgotten forms of thought and beauty. But it was a dream which could not last. The scientific spirit, invading the domain of history, has dealt it a mortal blow. The chronicle of Salimbene has to be placed beside the Fioretti of St. Francis. The horrors of the Albigensian war are as much part of the reality as the chivalry of the crusades, the hovels of the peasantry as the glories of Notre-Dame de Chartres, the superstitions of the crowd as the vision of Paradise. In recent years groups of specialists have devoted themselves to almost every aspect of life in Western Europe in the Middle Ages. Religion, literature, law, social customs have been examined, not that they may contribute to some pre-conceived picture, but for the sake of what they have to tell us of the naked truth, unadorned by idealising sentiments, free from the selective preferences of a refined mediævalism. It is time for the results of this long labour of investigation to be tabulated and arranged with a view to a picture, probably still only a tentative picture, of the real Middle Ages, but a little less like a glowing page from an illuminated manuscript than the one which we have left behind.

This is what Mr. Henry Osborn Taylor attempts to do in his book on the "Mediæval Mind." His aim is to place us in the intellectual and emotional atmosphere of the past, so that we may understand why men thought as they did and reacted emotionally towards the world in such a way that they produced the forms of art and worship and social life which we associate specifically with the Middle Ages. The task is one of immense complexity, and could only be undertaken at all by a scholar with a very varied equipment of learning. Mr. Taylor gives us some confidence that he may not be quite unequal to it by the excellence of a small book written some years ago on "The Classical Heritage of the Middle Ages," in which he attempted a preliminary study of one important department of the subject. Whatever it may have discovered for itself,

and whatever the range and importance of the modifications it imposed upon its traditional material, the Mediæval Mind was the product in many of the most important departments of its activity of the gradual fusion between Christianity and the Hellenised Roman world. The traditional material was recast and received new developments under the moulding hand of time, but it retained a wonderful identity of spirit. "The Latin culture," Mr. Taylor writes, "provided the means and method of elementary education, as well as the material for study; while Latin Christianity, with transforming power, worked itself into the souls of the young mediæval peoples. The two were assuredly the moulding forces of all mediæval development; and whatever sprang to life beyond the range of their action was not, properly speaking, mediæval, even though seeing the light in the twelfth century. . . . The Latin Christianity of the Fathers and the antique fund of sentiment and knowledge, through their self-conserving strength, affected men in constant ways. Under their action, the peoples of Western Europe, from the eighth to the thirteenth century, passed through a homogeneous growth, and evolved a spirit different from that of any other period in history."

To attempt anything like detailed criticism of a book which covers such a wide range of interest is impossible in the space at our command, and we shall probably serve the reader's end best by giving an unvarnished statement of the chief contents of the book and the arrangement of its material. After a discussion of the ground-work as represented by the intellectual interests of the Latin Fathers, and the bringing of Christianity and antique knowledge to the Northern Peoples, there is an analysis of the mental aspects of the eleventh century in Italy, France, Germany and England, and a chapter on the Growth of Mediæval Emotion. Books III. and IV. deal with the Ideal and the Actual, the first in the world of the Saints, the second in society. Book V. takes up the subject of symbolism, scriptural allegories, the rationale of the visible world, and the symbolism of art and ceremonial in Durandus, Vincent of Beauvais, and the hymns of Adam of St. Victor. Book VI., on Latinity and Law, contains important chapters on the Evolution of Mediæval Latin Prose and Verse, and the appropriation of Roman Law. Book VII. is devoted to the final synthesis of scholasticism and the great scholastics, Bonaventura, Albertus Magnus, Thomas Aquinas, Roger Bacon, Duns Scotus and Occam, with a final chapter on Dante as the perfect expression of the mediæval synthesis.

In the exploration of this vast territory there is room for considerable difference of judgment, and on various matters of detail as well as in some of his historical and literary verdicts we expect that Mr. Taylor will be subjected to keen criticism; but we admire the courage which he has shown in putting his hand to the task and the skill with which he has reduced his intricate material to order. We know of no other book in English which treats the subject with the same fulness, and most of his readers will be impressed,

probably far beyond their expectations, with the extraordinary interest of this long chapter in the history of human thought and emotion which he calls the Mediæval Mind. Our chief regret, and we think it is of some importance, is that he has kept so consistently to the beaten tracks. The heretical movements of thought are practically ignored. The fact that they disappeared leaving only bitter memories or small fragments of literature to speak for them is no criterion of their importance. The Inquisition was the most ruthless method for the suppression of freedom of thought which the world has known, and it is by no means safe to assume that it only destroyed intellectual sports and aberrations. The rise of the Inquisition itself and the psychology of the whole mediæval attitude towards heresy—the *hæretica pravitas*—are allied subjects which would also repay more careful study.

We may perhaps be forgiven if, in conclusion, we indulge in one moralising reflection. Mr. Taylor has traced the slow growth of a synthesis between Christianity and the secular culture of the ancient world. The spiritual distress of our own time is due largely to the fact that this synthesis has broken down. Christianity for the time being hangs in the air, unable to speak in the terms of the mediæval mind and still trammelled at every point by an age-long association with its worn-out methods and instruments of thought. It must form a new synthesis with the thought and motion of the modern world. But a synthesis of this kind cannot be called into existence by a stroke of the pen or in a flash of intellectual illumination. It is a work of infinite patience. It will probably take longer than we care to prophesy before Christianity learns to move in the world of evolutionary science and historical method and democratic vistas with the ease of thought and ardour of faith, which we find in the hymns of Adam of St. Victor, or the symbolic universe of the mediæval artist, or in that most fitly named of books, embracing as it does, in the scope of its intellectual vision, all that men were able then to comprehend of the things of men and the things of God, the *Summa* of St. Thomas Aquinas.

### THE DUMPING-GROUND OF PSYCHOLOGY.\*

IT was F. W. H. Myers, in his remarkable book on "Human Personality," who first made the conception of the subliminal or subconscious self popular. Since then this subliminal has become the dumping-ground for all psychological puzzles; and, as is the case with all ideas which strike the popular imagination, it has lost in clearness in proportion as it has gained in explanatory power and mystery. Nor is it only in popular works that the term is used in various and often contradictory and ill-defined meanings; but even among professed psychologists different observed facts are indicated by it, and widely diverging theories implied.

In the hope of clearing up this confusion

\* *The Mediæval Mind*. By Henry Osborn Taylor. London: Macmillan & Co. 2 vols., 21s. net.

\* *Subconscious Phenomena*. Hugo Münsterberg and Others. London: Rebman. *Abnormal Psychology*. Leader H. Coriat. London: Rider & Son. 5s. net.



a series of questions bearing on the nature and interpretation of the subconscious was drawn up by Dr. Morton Prince—known to readers of these columns as the biographer of Miss Beauchamp—and sent to men who have made themselves eminent by their investigations in this obscure region. The resulting replies have now been published in a small volume, containing six chapters, contributed respectively by Münsterberg, Ribot, Janet, Jastrow, Bernard Hart, and Morton Prince. The names are at once an indication and a guarantee of the value of the publication as a contribution to psychological thought.

Together with the paper presenting his own views, Dr. Prince contributes a brief but very valuable introduction, setting forth, with masterly clearness, the chief current uses of the term discussed. Some of these indicate differences simply in the degree of selfhood, or the amount of conscious synthesis which is to be attributed to the phenomena. A study of the papers, however, reveals the fact that the primary point in dispute is as to whether any consciousness at all is to be regarded as accompanying them; that is, for example, when a writer produces intelligible script which does not emanate from his personal consciousness, is the writing guided by conscious intelligence at all, or is it a product of brain processes alone? Professor Münsterberg and Professor Ribot support the latter hypothesis; while Dr. Prince and Professor Janet argue in favour of the existence of a psychical series accompanying and determining the external phenomena.

The question is obviously not one which can be decided by observation; for, as has often been pointed out, the extension of consciousness to any one beyond ourselves is merely hypothesis, for of no consciousness but our own can we have direct experience. In the case of the subconscious phenomena, as is abundantly demonstrated by Dr. Prince and other writers, we have every reason to attribute consciousness that we have in the most ordinary conditions of human intercourse. There is the same evidence of intelligence in answering questions, of reasoning and inventive ability, of emotion, and of imagination in the one case as in the other. Hence, it seems to the present writer that the facts point to the need for a revision of our conception of consciousness, rather than to the desirability of attributing powers to the brain alone, which we have no reason to believe it is capable of exerting.

Somewhat apart from the other papers stands that of Dr. Bernard Hart, in which we have an able, though necessarily brief exposition of the relation of science to philosophy, based mainly on the works of Professor Karl Pearson. As a consequence of the ideas thus developed, the writer endeavours to show that the question whether the subconscious is to be regarded as a brain fact or a mind fact "is in itself based upon a misconception, and that its solution becomes at once obvious when the meaning of the terms is correctly apprehended." Criticism is manifestly impossible here; but it should also be mentioned that the paper contains a concise account of the doctrines of Freud and his school, which are coming to exercise such a notable influence on modern scientific psychology.

Readers unfamiliar with the phenomena which have given rise to these diverse theories will find a convenient description of them in Dr. Coriat's "Abnormal Psychology." The work is divided into two parts—first, the Exploration of the Subconscious, which deals with such topics as crystal gazing, automatic writing, sleep, dreams, and hypnosis; and, second, the Diseases of the Subconscious, which treats of losses of memory, illusions of memory, splitting of the personality, hysteria, psychasthenia, and neurasthenia. The book is popular in character, and makes no pretensions to philosophic or scientific completeness; but it may be cordially recommended as fulfilling its purpose of giving a clear and simple presentation of the facts mainly from the medical point of view.

M. D.

### A STUDY OF RUSKIN.\*

WE can well believe that the seven lectures on Ruskin which Mr. Benson delivered in the hall of Magdalene College, Cambridge, last autumn were pleasant to hear and fulfilled their object of stirring dormant interests in the undergraduate mind. But we are not sure that he has chosen the path of wisdom in publishing them. Of all forms of writing the literary lecture needs distinction of thought and style, and some catholicity of judgment, to justify its existence in the printed page. It is here we think that Mr. Benson fails. The easy flow of his sentences produces the mood of inert acceptance, and the superiority of tone, which in another writer would excite and provoke us, is only the intellectual mannerism of the world of dons. Perhaps it is some ineradicable influence of his clerical ancestry still working in his blood, which makes him so didactic, so anxious to improve us with his moral reflections. Speaking of Ruskin at the age of forty he says: "He had had his troubles, but they had not borne fruit; he had escaped from them into his own walled and moated paradise; he had lived for himself, though quite willing to help other people, as he confessed, if it did not interfere with his own comfort; and he had displayed a bigoted and self-centred temper. There is little that is wise or noble about the man hitherto. It had been a career of unbroken success of a small and self-centred kind; his genius had showed itself in his incredible laboriousness, and in a vitality of immense elasticity and toughness. But not by these things is the world changed!" This is Mr. Benson's pulpit manner. It does not bite or grip, or even excite us to violent dissent in spite of the strange opinion that there was little that is wise or noble about the author of "Modern Painters."

The men and women who are conscious that they received some of the noblest impulses of life from Ruskin in their youth look forward with confidence to a recovery of his influence. They will not be ungrateful to Mr. Benson for his attempt to disentangle the permanent and the pass-

\* Ruskin: A Study in Personality. By Arthur Christopher Benson. London: Smith, Elder and Co. 7s. 6d.

ing elements in his teaching, and to reveal the essential qualities of the character which gave a marvellous distinctiveness to all his writing. His soul lives in his books in a way that is true only of the greatest writers. We are still too close to him to value him justly; the fashion of indifference has overtaken our enthusiasm and chilled it; there is still some pride in detecting his mistakes and rebuking his violence. But when the final verdict is given we believe that he will stand higher than Mr. Benson's over-sensitive criticism will quite allow, both as a prophet of beauty and a teacher of life. He could see things where most men are blind, and the gift of sight is the pledge of permanence.

THOUGHTS ON ULTIMATE PROBLEMS. By F. W. Frankland, F.S.S. David Nutt. 1s. 6d. net.

Those who are fond of ontological speculations will find a good deal to interest them in this little book. Mr. Frankland's philosophy is of the idealist or panpsychic kind. Existence, according to him, is the process of the Universal Reason, every phenomenon coming to pass by a dialectical necessity. He recognises as the premisses of this logical process a variety of "undecomposable psychical facts." Pain is one of these: it is no mere negation of pleasure, but a positive entity; it was introduced, however, "without foresight of any of its effects." If we might venture a word in criticism of this view, it would be to say that our faith in the universal reason would be considerably shaken, if we thought it responsible for the introduction of anything whose effects it did not foresee.

### LITERARY NOTES.

IN addition to the Oxford Dictionary, seven volumes of which have already been completed by Sir James Murray and his colleagues, the Oxford Press is bringing out a smaller dictionary, to be called the Oxford Concise Dictionary, for the benefit of those to whom the larger work is inaccessible.

WE are glad to learn that a new book by Professor Raleigh, with Chaucer for its subject, will be published before long.

"The Book of the Prophet Isaiah," by Dr. Wade, the new volume of the "Westminster Commentaries," will be published by Messrs. Methuen on the 18th of the month. The author supports the view, maintained in Germany by Duhm, and in England by Cheyne, that the book of Isaiah consists, in the main, of the work of three writers.

"A NEW Law of Thought and its Logical Bearings," by Miss E. E. Constance Jones, Mistress of Girton College, will shortly be published by the Cambridge University Press. The book, which in-



cludes a preface by Professor Stout, is the fourth of the Series of Girton College Studies.

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"A SHORT HISTORY OF ENGLAND" will be published in July under the joint names of Mr. C. R. L. Fletcher and Mr. Rudyard Kipling. Mr. Fletcher will contribute the solid historical matter, while Mr. Kipling will be responsible for the more vivid parts of the narrative and the poems which will supplement the text. There will be twenty-three ballads, which appear under such titles as "The Roman Centurion," "Before the Edgehill Fight," and "The Dutch in the Medway." There will also be illustrations by Mr. Henry Ford.

#### PUBLICATIONS RECEIVED.

MR. GEORGE ALLEN:—A Visit to a Gáani: Edward Carpenter. 1s. 6d. net.

MESSRS. CHATTO & WINDUS:—The Poetical Works of George Macdonald. 2 vols. 2s. net each.

MESSRS. HODDER & STOUGHTON:—The Voyage of the *Why Not* in the Antarctic: Dr. Jean Charcot. 20s. net.

MESSRS. P. S. KING & SON:—Unemployment Insurance: I. G. Gibbon. 5s. net.

OXFORD UNIVERSITY PRESS:—Documents Illustrative of the Continental Reformation: Rev. B. J. Kidd, D.D. 12s. 6d. net.

### FOR THE CHILDREN.

#### THROWING STONES.

"Boys, don't throw stones!" Such, perhaps, is the advice which you expect me to give on this occasion; and, indeed, it is sometimes very wise advice; but I am fairly sure you know when the advice holds good. To-day, therefore, you shall hear nothing of windows and glass-houses. You shall hear of the ghost of Pontius Pilate.

\* \* \*

There are some people who know things that cannot be known!

They say that the governor, Pontius Pilate—he who sent Christ to the bitter cross—offended the Emperor of Rome, Tiberius; and Tiberius doomed Pilate to death. Then Pilate, not waiting for the Roman sword to do the dreadful beheading, committed suicide in some way; and folk, hating to see the man even when dead, tied a heavy stone to the corpse, and flung the body into the stream of Tiber. Lightning lit up all Rome, and the river became foul after the storm, and the people said the evil was due to Pilate. So they carried the body of Pilate to the city of Vienne, on the River Rhone, and threw it into the water; and a like storm burst, and a like foulness followed. Then the people bore the body to the top of a mountain in Switzerland. This mount lifts itself beside the blue spread of Lake Lucerne. The body was dropped into a small lake at the top of the mount, and the name of the place is Mount Pilatus even unto this day.

They say (the same sort of people say)

that once a year the ghost of Pontius Pilate would come out of the lake, and sit in a scarlet robe on a rock; and whosoever saw the Red Governor would die. And they say that, at any other season of the year, if stones were thrown into the little lake, the spirit of Pilate would spring from the water in a shape of Fury and Terror. So they say, or rather, so they said in the Middle Ages.

Every now and then somebody wanted to climb the mount. It is a very good thing to climb. You leave the good old order of the valley, and make progress to a rock, a crag, a yet higher rock, a yet higher crag, and you look around, and the world is wider.

Onward, upward.

But the Town Council of Lucerne would let no man (and no woman; oh, dear! no woman) climb the mountain except by special leave; and even then, a burgess, —a respectable citizen—of Lucerne must go with the stranger to see that he did not throw stones, or stir the waters, or bring out the ghost. As time went on more and more people climbed, so that respectable burgesses of Lucerne often had to trot up the hill of Pontius Pilate.

It is written in the history of Switzerland that, in the year 1518, two parties of travellers ascended the peak, and cut the beginning-letters (initials) of their names on rocks, and amongst these travellers there was Duke Ulrich of Würtemberg. It is not, as a rule, a fine thing for travellers to cut their initials in spots they visit, but in this case we may agree it was proper enough, for it was as much as saying:—

"Ghost or no ghost, we have come hither; and we dare to add our names to our deeds, and to live openly."

Conrad Gesner, a nature-lover from Zürich, went up in 1555 (not a happy year for us English, for it was the year that Latimer and other Protestants were burned at the stake; and the Government of England seemed to be descending rather than climbing). Gesner enjoyed —so he tells us—the scent of the grass and the flowers and the music of birds, and the purity of the air. He drank sweet milk at the doors of cottages, and he peeped into the peasants' huts, and saw that the beds were not costly mattresses, but were made of clean and wholesome hay, and the folk had good health. He reached the lake and saw no evil thing.

"Even if there is a bad spirit in the pool," he said to the people of Lucerne afterwards, "the least a brave man can do is to stand up straight and face it."

Well, now we come to the last chapter in our tale of Mount Pilatus. It was in the year 1585—and the times were better for us English; for this was but three years before the Armada came; and the soul of England really seemed to be climbing.

"Come, comrades," said Pastor Johann Mueller of Lucerne to his fellow burgesses.

The march of the people began. They left the old order. They rose to breezy heights. The old order changed, yielding place to new. Past the cottages, the green pastures, and so even to the top, and the still waters of the lake.

They must upward still and onward,  
Who would keep abreast of truth.

Pastor Johann Mueller of Lucerne picked up a stone. The people followed his example.

Then, with a plunge of courage, they all threw.

No ghost came out of the lake.

After that, no man feared the spirit of Mount Pilatus.

A railway runs up the hill to-day.

\* \* \*

Yes, and in the book of man's history, there is a long tale of climbing, and many stones have been thrown into many lakes, and an end put to ancient terrors.

Ancient terrors. For instance,—

Slavery of white folk in Europe; of negroes in America.

Burning of witches and heretics (that is, folk who believed in religion differently from the folk who burned them).

The persecution of Jews and Quakers in England.

The working of children and women in mines.

The . . . . .

But you can find other ancient terrors in the book yourself.

All the terrors are not gone. There are other peaks to climb; other lakes to try. Do you understand, you girls and boys?

Up, valiant hearts! Climb, valiant feet! Throw, valiant hands!

F. J. GOULD.

### MEETINGS AND SOCIETIES

#### HIBBERT LECTURES

#### ON THE HIGHER ASPECTS OF GREEK RELIGION.

#### III.

In his third Lecture Dr. Farnell illustrated by quotations from Plato's *Laws* the religious sanctions of family duty, showing how Plato held that he who honoured the ties of kinship and the deities of kinship would be likely to find the Birth-Gods propitious to him for the rearing of his own family, and referring especially to the discussion in Book XI. of the sacred duty of the State towards orphans. "Let them fear the Gods above, who are quick to regard the loneliness of the orphan, and are kindly to those who deal justly by them, but full of indignation against those who outrage the orphan and the desolate, for the Gods regard the orphan as the greatest and holiest of trusts." This sentiment of pity for children had its roots in the family religion.

Still more was the duty of children to parents, and especially the duty of children to care for their parents in old age, emphasised as an essential part of the family morality. In Athens certain cases of neglect were punishable by law and by exclusion from office, on the ground that a man who neglects his parents cannot righteously perform sacrifice for the city; and Plato declares that neither God nor man can countenance neglect of parents, the aged parent in the house is of more honour than the statue of the divinity, and God himself rejoices in the honour that the children show to parents and grandparents.



The fifth century literature is eloquent on this theme. Ingratitude to a mother is a religious offence. He who reverences his parents is dear to the Gods both in life and after death. Probably no people has ever felt with greater fervour the sacredness of the bond between brother and sister, parent and child, and the reverence due to the mother no less than the father. A poet of the early fourth century B.C. writes:—"For those who have true knowledge of things divine there is nothing greater than the mother"; and the Antigone of Sophocles is based upon the duty of sister to brother, and on the cult of Zeus the kinsman. And in the latter days of paganism Plutarch declares that "those who have fellowship with us in Zeus Homognios are they whom we invite to our weddings and birthday feasts," and again "Zeus Genethlios executes the parents' curse." This latter idea retains its hold from the Homeric age through all Greek Tragedy to the latest time. In the idea of the power of the curse there is an element of magic. The Gods themselves are compelled to execute the curse. In the Euripidean legend Poseidon was obliged to fulfil the curse on Hippolytus, though he must have known his innocence. Originally it was associated with the nether Gods. As the commination system was transferred to the divinities of heaven it gained in righteousness; but it never quite lost the shadow of the infernal world.

The domestic religion had its influence not only over the family itself, but also over the institution of slavery. In the comparatively kind treatment meted out to slaves, and the cordial and affectionate relation that often subsisted between the family and the slaves, we find a marked contrast between Greece and Rome. In this the affectionate temperament of the Hellenes counts for much, but religion also did good work. The slaves shared in the domestic rites, stood with the family round the altar of Zeus, and shared with them the lustral water. Zeus Herkeios restrained the head of the family from brutal ill-treatment of a slave, and the slave could seek refuge at the altar of Zeus Hikesios. In the Homeric age the slave, in the absence of the master, performs certain domestic rites; and later we find that, as a member of the family, he could frequent most of the public temples, though some were closed to him; and there is evidence that in Athens a Hellenic slave could even be initiated into the Eleusinian mysteries. The religion of the State also came to his aid in assisting him to procure his freedom. The slave who had saved his own price out of his allowance could lodge the sum in the temple of the chief God, the priest would use the money to purchase him from his master in the God's name, and the God would set him free.

From the religion of the family Dr. Farnell passed to the religion of the clan and of the tribe. The unit of the clan or *Genos* was the family; and though in later times the idea of the kinship of members of the same *genos* was regarded as merely conventional, originally, no doubt, it was real, and the members are called, even in the later period, Homogalaktes, "those who have been suckled at the same breast," and they are united in the

common cult of a supposed ancestor, usually a hero, but sometimes a God.

The larger group of the *phratia* was obviously artificial, and yet it was no less insistent on the theory of kinship or descent from a common ancestor as its bond of union. The Attic phratries had their special cult of the Tritopatores or great-grandfathers; and the idea of kinship was even applied to groups which were obviously not consanguineous, but founded on purely local principles, and the ten Attic tribes were named from mythic heroic ancestors whose statues stood in the council chamber. The whole clan system was organically connected with the cults of heroes and human ancestors, real or imaginary; but the clans were consecrated to the High Gods, especially at Athens, to Zeus, Athena, Apollo, the chief powers of the Greek political world. Elsewhere they might be consecrated to Aphrodite or Poseidon. The religious sanctions of marriage preserved the racial purity of the State, prohibiting marriage with aliens unless a specially favoured friendly state or individual had been granted the rights of inter-marriage; for marriage implied a communion of worship, and the deities of kindred desired communion with none but members of the same kin. The deities of the phraties—Zeus, Athena, Apollo—looked with jealous care to the legitimacy of the child and the purity of its descent, and when the father brought the child to be enrolled on the register of the phratia and the *genos*, he was required to take oath on these points, and heavy fines were inflicted for the wrongful introduction of an illegitimate child. The son who had been newly presented to the phraties by the father must also be taken to the temple of Apollo Patroos. The archon-elect was scrutinised before he could assume office, and one important question was whether he possessed access to the worship of Zeus Herkeios and Apollo Patroos, and at what shrines, the object of this being to establish his legitimacy as a full Attic citizen; the religion being in the blood of a certain stock is the test of his purity of blood.

There is reason to believe also that the *Polis*, the Greek city or state, had a religious origin. Before the Homeric period certain tribes might share and maintain a common temple. The temple would be surrounded by sacred ground, which would serve as a rallying place for commerce and social union. Adjacent habitations would arise, and the settlement grow into a city, just as in the early Middle Ages a town might grow up under the shadow of a monastery; and the bond that held the city together was a religious bond. The city itself, with all its heterogeneous elements, was regarded as a family, and as each householder had his "holy hearth," so the city had its "Hestia" in the Prytaneum or Town Hall.

#### THE JOWETT LECTURES.

THE REV. P. H. Wicksteed delivered the third Jowett Lecture at the Passmore Edwards Settlement, Tavistock-place, on Wednesday, May 10, his subject being "S. Thomas Aquinas." Having briefly re-stated the position of Albertus Magnus,

who followed Aristotle in Natural Philosophy and Augustine in ethics and theology, Mr. Wicksteed proceeded to give a survey of the work of S. Thomas Aquinas, the most representative and influential of the schoolmen, who died at the age of 48 or 50 in 1274, the year in which Dante first met Beatrice. He pointed out that Aquinas was the first to define with perfect precision the formal relation between the organ for the discovery of truth given by God to man in his reason and the body of truth given to man in revelation.

Of the three great synthetic treatises of Aquinas, the Commentary on the Sentences, the Summa Contra Gentiles and the Summa Theologica—the Summa Contra Gentiles is for us in all respects the most important, for it is easy to show Dante's dependence upon it, and in it Aquinas has to face the Jews and Saracens, in the first of whom he was unable to assume any acknowledgment of the New Testament, and in the second any acknowledgment of any portion of the Scriptures, and he was therefore driven to make the most of the powers of the human reason to approach the truths of revelation, and to determine precisely the relation of one to the other. In the existence of Aristotle's philosophical scheme covering the whole range of human speculation on the one hand, and in the systematising of the body of Christian tradition in the sentences of Petrus Lombardus on the other hand, the fields of reason and revelation were well defined. It was an essential part of the belief of Aquinas that the body of revealed truth contained matter inaccessible to reason, but could contain nothing contrary to reason. If reason, for instance, were able to explain the Trinity, this demonstration could never be conclusive, but only probable. There is no authority for revealed truth except the Scriptures. Aquinas accepts the teaching of the Church and assumes that all her doctrines are scriptural. Like all Catholic theologians he was generous in his recognition of the possibilities of natural theology and he constructs as much as he can on the basis of human reason.

In his treatment of Divine Providence, contained in the third book of the Contra Gentiles, Aquinas rose to his highest and noblest level. Deeply imbued with the doctrine of the teleology of nature, Thomas looks for the evidence within man of the purpose for which he was created. It is unattainable by philosophy and even by faith, for faith gives belief in the ultimate vision of God, but it cannot give the vision itself. In the search for this goal, human reason comes to the end of its territory, and demands the revelation of Scripture. As the Summa Theologica was never finished, we have no full and mature exposition of the state of those who reach the goal.

Thomas Aquinas was a receptive, silent student with an organic instinct for order. His mind was apparently never in the process of wrestling with things that had to be assimilated. The fundamental norm and regulating principle of his mind was not the logical faculty, the intellectual "aridity" of which he has been accused, but spiritual perception and insight. His preparation for the defence of a thesis was by prayer. There is about all his work a mysticism in solution, although the form



in which it is expressed is absolutely intellectual. Keeness, order, prayerfulness, spiritual perception and an unusual power of imagination, which is displayed in the field of hypothetical psychology, constitute his genius.

### LONDON DOMESTIC MISSION SOCIETY.

#### SEVENTY-SIXTH ANNUAL MEETING.

THE seventy-sixth annual meeting of the London Domestic Mission Society was held in the schoolroom of Essex Church, Kensington, on Wednesday evening, May 10, Mr. J. F. L. Brunner, M.P., being in the chair. The report of the treasurer was read by Mr. Phillip Roscoe. In spite of a considerable increase in the number of subscribers during the past year, the income had remained practically stationary owing to losses by death. It was still necessary to sell out consols year by year in order to meet the current expenses, the necessary expenditure amounting to about £1,400, and the income to £1,000. An earnest appeal was made for more generous support of the work which the Society was doing. The report of the Committee was read by the Rev. H. Gow. It contained a feeling reference to the great loss the Society had sustained in the death of Mr. P. M. Martineau. It also expressed great regret that Mrs. Enfield had expressed her wish to retire from the Committee, to which she has belonged for 28 years, owing to advanced age.

"There is nothing especially notable to chronicle," the report continues, "in the actual working of the three Domestic Missions during the past year. The three missionaries have worked with their accustomed devotion, and their Reports speak for themselves. Mr. and Mrs. Summers go on from year to year at George's-row, assisted by a large band of helpers. When a missionary has been working for many years in one place we do not expect or desire him to introduce frequent changes or novelties. He knows the needs of his people, and has learnt how to supply them to the utmost of his power. There is very great value in a long and faithful ministry, pursuing the same aims year after year, and slowly building up character by steady and persistent effort. Mr. and Mrs. Farley's work at Bell-street has its especial difficulties. A poor population in close neighbourhood with wealth is always found to be in some ways more unmanageable than a poor population in the East End of London. The Committee recognises in Mr. Farley a missionary who is doing his best under trying conditions, one who is an earnest student of social problems, and who has a wide acquaintance with thinkers and workers in various fields of social reform. Mr. and Mrs. Rose, at Rhyl-street, have brought new life and energy into the work of the Mission. With the invaluable help of Mr. Pritchard, Mr. Vizard, and others much excellent work is being done amongst boys and men. The Sunday-school is flourishing, and in all directions the Committee feel that a quiet, effective, religious influence is being exerted. The

Committee are deeply grateful to the three missionaries and their wives for all that they are doing, and they can confidently affirm that the money generously given by subscribers is used to the best advantage of the poor. Further financial help is greatly needed. This work is supported by those who believe that religious influence, friendly sympathy, and moral strength are the greatest needs of all men, whether rich or poor. It is in no spirit of condescension, but under a deep sense of responsibility towards those who are suffering from pain, poverty, ignorance, and temptation that the work of the Domestic Mission is carried on. The Committee would appeal to all who wish to help the poor most effectively for personal service and for generous financial help."

The adoption of the report was moved by the chairman, and seconded by Mr. Phillip Roscoe. The Rev. C. Hargrove moved a resolution of confidence in the principles of the Society, and appreciation of the earnest and faithful labours of the three missionaries and their wives. This was seconded by Mrs. Eveleigh, supported by Mr. Thorneycroft, of the George's-row Mission, who spoke from twenty-nine years' personal experience, and carried with great cordiality. The Revs. F. Summers, W. H. Rose, and R. P. Farley replied. The officers and committee were elected on a motion of Mr. R. P. Jones, seconded by Mr. C. Weiss. During the evening Mrs. Leon gave an address on "Personal Service Inside and Outside the Churches," of which we hope to give some account next week. The meeting closed with a vote of thanks, moved by the Rev. H. Gow, and seconded Mr. B. G. Ussher, to Mrs. Leon, the chairman, and to the minister and committee at Essex Church for their hospitality.

## THE SOCIAL MOVEMENT.

### STATE INSURANCE.

#### A FIRST IMPRESSION OF THE NEW BILL.

THE scheme of State Insurance, which the Chancellor has introduced amid a general chorus of approval from all parties and sections of the community, is a far-seeing and comprehensive measure, which will include within its beneficent scope 15,000,000 of the most deserving classes of our population. While the scheme is, of course, capable of amendment in many of its details, which, by the way, it is only bare justice to add, have been worked out with infinite care, it will be, if it emerges from Parliament in anything like the shape sketched by the Chancellor, the most important Bill passed for a generation. England has been sadly lacking in efforts to mitigate the risks and uncertainties that in our modern system of industry inevitably attend the manual worker's life. In this respect we have hitherto fallen far short of what has been done by Germany and other European countries, but with the passing of this Bill we shall have by far the most com-

prehensive scheme of State insurance in existence.

For the first part of his scheme, that dealing with sickness and invalidity, Mr. Lloyd George has availed himself of the experience of schemes already in existence, particularly that of Germany, the inception of which was due to Bismarck. To be sure, the author of the régime of blood and iron only meant to dish the Socialists, who at the time were growing in influence. But the effect of his scheme on the lives of the German working classes has, on the whole, been an immeasurable good, and by it Germany has been saved many of the horrors which with us have made poor law reform so urgent a necessity. From Germany Mr. Lloyd George has borrowed the idea of joint contributions from the workman, the employer, and the State, but whereas in Germany State insurance, like nearly everything else, is bureaucratically managed, the British scheme gives full scope to the national genius for self-government. Where, indeed, it shows a faculty of combination and assimilation amounting to genius is in its union of State aid and initiation with the action of voluntary societies and existing agencies. Full justice has never been done to efforts of British working class organisations like the friendly societies, until now, perhaps, when the management of this great venture is, under proper safeguards we hasten to add, to be placed in their hands. All the great friendly societies and trade unions will be able to comply with the conditions that will be imposed on them without sacrificing their much prized and hard-won independence or their right to select members. This recognition of the work of these societies is to be found side by side with due attention to the just claims of employers, and an absence of any vexatious demands from them. The improvement in the morale of their workers, if we are to judge by German experience, will compensate them many times over for any extra cost that insurance will impose upon them.

One of the most valuable provisions of the Bill is the arrangement for maternity insurance. Practical workers among the poor will welcome this clause, and especially the limitation attached to it that maternity benefit will not be paid in cash to the insured person or her husband, but that expenses incurred up to the limit allowed (30s.) under prescribed conditions will be discharged.

Some such action as the establishment of Health Committees provided by the Bill has long been a necessity owing to the notorious fact that in many cases the provisions of Public Health and Housing Acts are not carried into effect, for the plain reason that property owners and other interested parties are members of the public bodies, whose duty it is to see that the acts are put in force. Here again there is a wise adjusting of the balance, and the central authority will be able to stimulate local authorities who are neglecting obvious precautions for the general health.

Another clause in the Bill is of special importance in view of the fact, now as it appears, clearly established, that a vast amount of sickness is preventable, and



that half the expense of pauperism is due to sickness. We give the words of the explanatory memorandum accompanying the Bill. Approved societies are to be allowed "one shilling and threepence a head annually for a sanatorium fund throughout life. It is further proposed to pay a capital sum of £1,500,000 into a special fund to be used in making grants for building sanatoria on condition that funds are also to be raised locally, and to make an additional yearly grant of 1d. per member to the sanatorium fund. The total income available for preventive work is thus 1s. 4d. per head annually, and it should be added that power is taken to use the added grant of 1d. for research purposes." The last clause superficially speaking, is a small matter, but it is nothing short of a revolution, for it means that at last we have got a British Government indirectly encouraging research! Some day we may have direct grants for that desirable object, and once more follow Germany's good example.

The second part of the Bill, which deals with unemployment, is tentative and covers but little ground. Here we have but little experience to guide us, for though many schemes of insurance against unemployment, some compulsory, some voluntary, have been tried in other countries, none has ever had much success, and some have been ghastly failures. It might, perhaps, almost be better to withdraw this part of the scheme for further consideration, and bring it up again next year. This course would be much wiser than prematurely to launch a scheme which has been imperfectly worked out and which therefore can hardly be expected to succeed.

Mere grudging criticism of a Bill so admirably conceived, and proposed in such a spirit of goodwill and readiness to meet just objections would be nothing short of churlish. But some facts ought to be borne in mind if we are to form any just appreciation of it. We wish to accord to Mr. Lloyd George all the praise that is his due, but let us not forget the social workers and thinkers, less before the eyes of the world than a Chancellor of the Exchequer, who for years past have been preaching the necessity of industrial insurance. We ought also to include in our meed of praise the permanent officials of the Government Departments, especially those of the Board of Trade, upon whom, with many private individuals who have been consulted, has fallen a great deal of the preliminary drudgery, without which such a vast enterprise could never have been brought into shape.

## ANNOUNCEMENTS.

THE successful ministry of the Rev. A. Farquharson at the Maidstone Unitarian Church has made a new building necessary. An excellent site has been secured and attractive plans prepared. A determined effort is being made to secure the balance needed before building operations can be begun. With this end in view a bazaar will be held in the Corn Exchange, Maidstone, on Tuesday and Wednesday, May 23 and 24. It will represent "Old Maidstone," a special feature

being the reproduction of the Market Cross erected about the end of the sixteenth century. The bazaar will be opened on May 23, at 2.30 p.m., by Mr. W. Blake Odgers, of London. It has been specially commended by the committee of the Provincial Assembly of London and the South-Eastern Counties as deserving of generous public support.

THE Rev. P. H. Wicksteed, who is delivering the Jowett Lectures at the Passmore Edwards Settlement, Tavistock-place, on "Dante and Aquinas," is re-delivering the course at Manchester College, Oxford, on Tuesdays, at 5 p.m., in six lectures. The first two lectures were given on May 2 and 9.

THE ninety-fifth public anniversary of the Peace Society will be held at the Guildhall on Thursday, May 18, at 4 o'clock, the Lord Mayor presiding. The speakers will be Lord Weardale, the Right Hon. Thomas Lough P.C., M.P., Canon Masterman, the Rev. C. Silvester Horne, M.A., M.P., Mr. J. Ramsay Macdonald, M.P., and Mr. Norman Angell.

THE spring meetings of the Liberal-Christian League will be held in Manchester from May 20 to 23. Reception-rooms will be provided at the Lower Mosley-street schools. On May 21 there will be special services in the morning at various churches, and a League service will be held in the Free Trade Hall at 6.30, when the Rev. R. J. Campbell will preach. On Tuesday, May 23, Mrs. Besant will lecture in the Free Trade Hall, at 7.30, on "The Emergence of a World Religion."

## PERSONAL.

WE deeply regret to hear that Dr. John Hunter, of Glasgow, is somewhat seriously unwell, and that he has been ordered to take a complete rest for four months. Dr. Hunter is suffering from overstrain, and will shortly go to Nauheim, where he will undergo special medical treatment.

## NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

**Boys' Own Brigade Gymnastic Competition.**—On Tuesday evening, May 9, the annual gymnastic competition for the Marian Pritchard Memorial Shield, conducted by the B.O.B. Executive, was held at Stamford-street Chapel, and four teams (from 1st, 3rd, 4th and 5th Companies) performed set exercises and "voluntaries" on parallel bars and vaulting horse, and in physical drill. Mr. Ronald P. Jones, President of the Brigade, who was in the chair, was supported by Rev. F. Summers, Rev. Gordon Cooper, Mr. W. J. Clarke, Major W. T. Pritchard, and others, and Mr. Richard Oram acted as judge. The competition was very closely contested, and resulted in a well-earned victory for the 4th Company team (Essex Church), under the command of Captain H. A. Oakeshott, one of the members of which received in addition the highest total individual marks. The 1st Company (Stamford-street) took second place, the 3rd (Mansfield-street, winners of the shield last year) came third, and the 5th Company (George's-row) fourth. The judge remarked, at the close, upon the all-round improvement since last

year, and especially upon the level standard sustained throughout and among the teams. Hearty votes of thanks to the judge and to the chairman, rousing cheers for the winning team, and the usual regulation B.O.B. refreshments concluded the proceedings.

**Glasgow: St. Vincent-street Church Appointment.**—We are asked to announce that the Rev. Thomas M. Falconer, B.Litt., of Dudley, has accepted the unanimous invitation of the congregation of St. Vincent-street Church to the pulpit.

**Leeds.**—A lecture on "How to Recognise the Stars" was delivered to 400 Boy Scouts at the Young Men's Christian Association on Saturday, May 6, by Mr. Elgie, F.R.A.S., author of "The Night Skies of a Year." Dr. S. A. Dufton, a member of Hunslet Unitarian Chapel, presided, and announced that he would give two copies of Mr. Elgie's work to the boys sending in the best essays on the lecture. Much satisfaction was expressed at the progress that was being made in the organisation of the movement, and Commissioner Radley, on presenting a gold thanks badge to the late secretary, Mr. J. Palmer Howard, announced that the Rev. W. R. Shanks, of Holbeck, had been appointed in his place.

**London: George's-row Domestic Mission.**—On Sunday, May 7, a beautiful mural tablet, the gift of the Sunday school scholars, inscribed with the words of the Lord's Prayer, and decorated by Mr. H. Simms, was placed in the chapel. The sermon was preached by the Rev. J. Arthur Pearson.

**Southport: Welcome Meeting to the Rev. R. Nicol Cross.**—On Wednesday, May 3, a reception was held at the Unitarian Schools, Portland-street, to welcome the Rev. R. Nicol Cross, M.A., and Mrs. Cross. Mr. A. S. Thew, J.P., presided. Apologies were read by Dr. Harris from the Rev. D. Walmsley and Dr. Wormald, J.P. The chairman said they had received congratulations from all quarters on their good fortune in securing Mr. Cross, and they looked forward with high hopes to his work amongst them. Mr. Fletcher Robinson (chairman of the Pendleton congregation), in introducing the new minister, said they at Pendleton parted from him with many regrets, yet they realised that there would probably be a larger field for Mr. Cross's powers of influence in Southport than there was in Salford. He spoke in warm terms of Mrs. Cross, who would, he felt sure, be very welcome at Southport. Speeches were also made by the Rev. H. D. Roberts (Liverpool), the Rev. H. W. Hawkes (West Kirby), Mr. J. B. Jagger, and Mr. F. Monks, J.P. The Rev. R. Nicol Cross, who was cordially received, said in responding that he followed a man of no ordinary gifts and of no mean endowment as a preacher, and he would do the best he could to carry on the fine traditions of the ministry that had been established at Southport. He believed the first and foremost duty of a minister was his pulpit—to do what he could to inspire the congregation with high ideals of living, and also to inspire them with the desire and determination to

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carry out those ideals in their every-day life. This, he said, he would make his first duty. He would have to draw some line of demarcation in the time he was prepared to give to one thing and to give to the other thing. Time should be given a minister to enable him to maintain the scholarly standard achieved by the ministry of their denomination. He needed their co-operation, he asked for it, and he thought as they had brought him there he had a right to expect their co-operation.

## NOTES AND JOTTINGS.

### AN UNKNOWN MASTER.

The sensation which has been caused by the exhibition of paintings and etchings by Mr. Greaves, a pupil of Whistler, hitherto unknown to fame, at the Goupil Gallery, shows no signs of abating. It is said that two of his finest pictures are still in the possession of Mr. Spencer, the well-known bookseller in New Oxford-street, who has from time to time purchased paintings by Mr. Greaves under the impression that he was helping an artist in reduced circumstances and without realising the value of his work. Mr. Greaves, who is 70 years of age, is the son of a Chelsea boat builder, and he and his brothers used to constantly row Whistler about on the Thames, sometimes the whole night being spent on the water. He and his brother worked under him for nearly twenty years, but although the influence of Whistler is very pronounced in Mr. Greaves's work, his originality is said to be unmistakable, and his "Boat-Race Day: Hammersmith Bridge," which is described as a most original picture, "with beautiful colour like a Siene painting," dates from his sixteenth year, when he did not know Whistler at all.

### THE POSTER PLAGUE IN JAPAN.

We have permitted the enterprising advertiser to disfigure our English fields with hideous posters for so long that it would seem as if the general consciousness had at last placidly accepted the hoarding as part of the landscape. In Japan, however, where the artistic sense seems to be more highly developed among the masses of the people, a protest is already being made against the attempt to introduce this atrocity into the country. A law has actually passed Parliament giving to the Government the power to protect picturesque sites from the disfigurement of posters. Only in this way can such evils be remedied, and we wish legislation on similar lines could be enforced in our own country.

### THE DAYLIGHT BILL.

Future generations, said Mr. Churchill at the Guildhall demonstration in favour of the "Daylight Saving Bill," dwelling in a brighter and healthier world, would raise statues in honour of Mr. Willett, and decorate them with sunflowers on the longest day in the year. They were advocating at that meeting a principle which was supported by 46 Chambers of Commerce, by 170 City Corporations and Town Councils, by 265 Members of Parliament, by 39 trade unions, and by 338 other societies, clubs, and associations.

It was proposed that a hundred and fifty-four hours more daylight should be secured for the whole people of these islands, and to the vast majority of these persons 154 hours more daylight would be 154 hours more daylight leisure.

### THE LATE MR. PASSMORE EDWARDS.

Mrs. Humphry Ward, writing to the *Times* from Italy to express her regret at the death of her old friend, Mr. Passmore Edwards, says:—"My own knowledge of him dates from, I think, 1894 (I am at present far from home, and cannot exactly verify the date), when I wrote to him to ask if he would help what was then University Hall to build a Settlement building—something to replace the little dingy hall in Marchmont-street where the social work of the Settlement began. He took time to investigate and inquire, and one day came a short business letter from him saying that he was prepared to give £4,000 towards such a building. That sum was afterwards expanded to £14,000."

### AN INTERNATIONAL PROHIBITION CONGRESS.

The Second Biennial Conference of the International Prohibition Confederation has been officially called to meet at Scheveningen, The Hague, Holland, during the week of September 10 to 16 next. The Thirteenth International Congress on Alcoholism meets there at that time by invitation of Her Majesty Queen Wilhelmina and the Dutch Government, and it is expected that the temperance leaders of many lands will be present in large numbers. The special sessions of the Conference on International Prohibition of the legalised traffic in intoxicants will be held on Wednesday, September 13, and among the notable speakers who it is hoped will be present are Judge Hermann M. Popert of Germany, and Dr. Samuel Dickie of U.S.A. Special parties from various countries will attend the Conference, and full information will be gladly sent on request. The principal officers of the Confederation are Mr. Guy Hayler, International Electoral Superintendent of the I.O.G.T., London; and Dr. Isaac K. Funk, New York City. The honorary secretary is Mr. Edward Page Gaston, F.R.G.S., 133, Salisbury-square, London, E.C., England.

### WOMEN WHO DRINK AND THE CHILDREN ACT.

Mrs. Baker, the sympathetic "matron" at Clerkenwell Police Court, who has resigned after many years' service, has made friends with numbers of confirmed inebriates whose failing has brought them to the dock. She has noticed recently, she says, a marked diminution in the number of charges brought against women, and this she attributes partly to the Inebriates Act, but quite as largely to the Children Act. Mothers have told her that they cannot stay as long as they used to do in the public-houses, because the children have to be left at home, or outside, Mrs. Baker would like to see a kind of Rowton House provided for women who have spent some time in a "home," and need a great deal of looking after, which is not possible at present, after they leave.

### BOOKS WHICH PRISONERS READ.

According to the report of a Departmental Committee, which was issued a short time ago, bound volumes of magazines are most eagerly read by a large proportion of the inmates of prisons and Borstal institutions on account of the variety of subjects dealt with, and the illustrations. Numbers take pleasure in such authors as Charles Reade, Marion Crawford, Besant and Rice, Seton Merriman, Conan Doyle, and the ever-popular Mrs. Henry Wood. A smaller class appreciate Scott, Dickens, Thackeray, Shakespeare, and Dumas; while a few ask for such authors as Froude, Macaulay, Gibbon, Carlyle, and Spencer. The latter are usually professional men convicted of serious frauds who have occupied good positions before their downfall. The Committee, while expressing the opinion that bound volumes of magazines are read too much, would like to see the prison libraries better supplied with weekly or monthly reviews of a superior class, though they deprecate any attempt to provide daily newspapers.

### THE PRESERVATION OF WILD FLOWERS.

A strenuous endeavour is being made by the Selborne Society to influence public opinion and secure legislation on the subject of the protection of plants, and the Council has recently constituted a special section to deal with this important question. Dr. A. B. Rendle, F.R.S., Keeper of Botany in the British Museum (Natural History), is the Chairman, and the Recorder is Mr. A. R. Horwood, of Leicester Museum.



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